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AND  
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• NOTICES.

✂ All communications relating to the Colonization Herald, and the Christian Statesman, now united with the African Repository, excepting those containing remittances for dues of former years, should be sent to JAMES C. DUNN, Washington City.

✂ All communications relating to the general concerns of the Society or Colony, should be addressed to R. R. GURLEY, Secretary.

Communications relating to Claims against the Society, Emigrants, Agencies, Reports from Agents, &c., are to be addressed to S. WILKESON, General Agent of the A. C. S.

All Remittances of Money should be made to the Treasurer, P. THOMPSON—Checks, Drafts, and Certificates of Deposit, to be made payable to his order.

✂ This work is now subject to newspaper postage only.

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COLONIZATION.

The Managers of the American Colonization Society proposed, not long since, to raise twenty thousand subscribers, at one hundred dollars each, to be paid in ten annual instalments. This proposition, we are happy to say, has, in many places, met with a cheerful response. One individual, Judge Halsey, of New Jersey, has obtained some seventy subscribers on this plan. The subscriber pays at no one time over ten dollars; this is not an amount that will, in ordinary cases, be very severely felt; and yet, the result, if the plan be generally adopted by the friends of Colonization, must be a source of measureless good.

It will be a safe pledge, a constant source of income, on which the Society can depend, in conducting its important operations. It will save the Society from some of those embarrassments incident to the uncertainties of occasional contributions, as well as the expense connected with the employment of many agents. It will enable the Society to establish and maintain a line of vessels, constantly plying between this country and Liberia, carrying out with them hundreds and thousands of slaves, benevolently liberated by their owners for this purpose, and bringing back the varied products of the African soil. It will be the means of penetrating the commercial resources of that country—of conveying the blessings of civilization and the hopes of christianity to its savage tribes—and, by the benign and sacred influences

which these may exert, must ultimately terminate the sanguinary horrors of the Slave Trade. The enlightened, christianized African never sells his fellow-being into foreign bondage. Establish Christian Colonies on that coast, and the slaver will cease to drop his accursed anchor there. His is a work that can be carried on only in a mental and moral night, deep and dark, as the crime which he perpetrates.

We call, therefore, renewedly, on the friends of this vast philanthropic enterprise, to rally afresh in its aid. Let not the greatness of the undertaking, or the doubts of the fainthearted, dampen your zeal, or quell your resolution. It is the cause of God and Humanity, and must prevail. It is identified with the fulfilment of those prophecies which connect the regeneration of our race with the purposes of the Eternal. The mighty river rolls not more assuredly to the greeting waves of the ocean, than these benevolent intentions to their magnificent results; and he whose actions are blended and lost in the achieving progress of these divine purposes, will leave behind him a memorial, which no violence can reach, nor the long stream of time wear away.

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THE SALUDA.—The recent return of this ship to Liberia, with emigrants and merchandise, was eminently aided by the Pennsylvania Colonization Society. This noble institution, like that of New York, comes in, on every strong emergency, with a devotedness and energy, that are everywhere felt. The undertaking was also much promoted by the individual activity of such men as the Rev. R. R. Gurley, Elliott Cresson, Esq., Judge Halsey, of New Jersey, and Rev. Dr. Hewett, of Bridgeport, Connecticut.

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#### LATEST NEWS FROM LIBERIA.

The following intelligence from Liberia, has been received by the way of England. We have only room in the present number, for the Letter and Official Papers of Governor Buchanan. In our next we will present further extracts from the Liberia journals.

GOVERNOR'S HOUSE, MONROVIA,  
July 13, 1839. }

MY DEAR SIR—I seize an opportunity offered by the departure of an English ship for London to day, to write you a few lines. My health still continues very poor. Since the 25th of April, I have not enjoyed any thing like tolerable health, even for a day. This is discouraging; but I hope for something better after a while.

Since my communication to the Board of Directors, by the Saluda, nothing very material has occurred in the Colony. Hostilities among some of the native tribes, on the Northern side of the St. Paul's, threatened lately to interrupt somewhat the business intercourse of the Colony in that direction; but there is now a good prospect of adjusting all those difficulties, in a grand palaver, which I have called, to be held here about this time.

The celebrated Borzie chief and Cannibal, Gótorah, came here at my instance lately to talk a palaver in reference to a claim he had advanced to some women living within our territory. I decided against his claim, and, though he appeared perfectly satisfied on leaving the place with this result, he uttered threats soon afterwards against Millsburg, which induced me to forward a considerable supply of arms and ammunition to that place, to establish a night guard, and make other preparations to receive the savage.—These demonstrations had the desired effect; as there was no hope of taking the place by surprise, he avoided an attack, and now I have reason to believe he has abandoned it.

You will receive with this files of the Liberia Herald and the Luminary, to which I beg to refer you for some official acts in reference to the Slave Trade, Elections, &c. I am really too weak and sick to say more here on the subject of the Slave Trade, than the decided stand taken on my arrival against it has relieved us entirely from the visits of their vessels, and I apprehend no farther difficulty from that source.

A slaver and an English merchant established themselves, a short time since, at Little Bassa. I ordered them both away, under the penalty of confiscation of all their effects. The slaver sent me a very humble and urgent request, to be allowed to remain beyond the time specified in my order, on account of the unfortunate condition of his family, all being sick. I complied, on condition that he should do no more business with the natives while he remained. The Englishman paid no attention to my requisition, and both have gone on since to enlarge their operations. I am now about to send a special officer to order them away again, and if they disregard it, shall seize their property, and break up their establishments, when the whole subject can be investigated by the Board.

My continued ill health and the heavy rains of the season, have both operated to delay any proceedings in relation to the Fishmen of Bassa Cove. Joe Harris and Prince have not kept their pledge to deliver up the murderer of Finley, or drive the Fishmen, and the only thing that remains for us to do is, (after trying again to effect it peaceably,) to send them to their own country at the point of the bayonet. I hope my suggestions to the Board on this subject have been acted on, so that on the arrival of the Saluda we can proceed at once to do the needful.

Every thing in the domestic affairs of the Colony is improving. We are much in want of the new code of laws which doubtless we shall receive by the Saluda. At present I am delaying many important changes in the organization of the several departments of Government, and the municipal arrangements, for the receipt of the new code, so that there may be no clashing.

I summoned the Council to meet on the 20th ultimo, but as yet the members from the country of Grand Bassa have not been able to come up, for want of a vessel. You see the necessity of our expected schooner.

I have had considerable work done in improving the Governor's House and grounds, which were, on my arrival, in a very forlorn condition; but I must delay particulars here till another opportunity, when God grant I may be better able to write. I have erected at the public farm also, a house for the sugar mill. Among the next objects that will claim my attention are, the repair of the fort and the mounting of its guns; the mounting three guns on the summit of the Cape, and erecting block houses at Caldwell and Millsburg. The latter has been commenced, but cannot be completed till the dry season.

We have now under care the crew of the Emperor, which was wrecked a month since below Cape Palmas—the people all saved, but property entirely lost. Capt. Lawlin goes home by the way of England.



And now, my good friend, I must beg you to excuse the appearance of this miserable scrawl, which you would readily, could you see my condition. Remember me affectionately to Mrs. G., and to the gentlemen of the Board. I intend, if possible, writing a short note to the Judge; but, if not, please give him my kind regards, and accept, dear sir, for yourself, the assurance of my warmest affection.

Yours truly,

THOS. BUCHANAN.

Rev. R. R. Gurley, *Cor. Sec.*

(Copy of a letter to the Chiefs of the Dey people.)

MONROVIA, JUNE 4th, 1839.

**TO THE CHIEFS OF THE DEY PEOPLE.**—I send you this book to remind you of an agreement made by you and the American people about six years ago. You know that you agreed that none of my people should be disturbed in your country; that their property should be protected; that all palavers between them and your people should be talked here; that the paths should be kept open for all persons coming to, or going from the colony, and that you should not make war without first letting us know. Now I have heard that you have made war, and sent to Boporah for people to fight it; burned one town and destroyed the money of one of my people. I am very sorry for this; you see that the country is already spoiled by war; there is no rice and no trade, and all the country is poor. You must stop fighting and make peace, so that the people may plant their farms and make trade, and come to the colony to see our fashion. I have sent Mr. Lewis Ciples and Mr. Wm. N. Lewis, to talk the palaver about the war and about the money that was destroyed. I have given them all the word in my heart. Your friend,

THOMAS BUCHANAN, *Governor.*

**PROCLAMATION BY HIS EXCELLENCY, THOMAS BUCHANAN, GOVERNOR OF LIBERIA.**

Whereas, the laws and constitution of this commonwealth, forbid any intercourse of every kind and nature whatsoever, between its citizens and persons engaged in the slave trade: and whereas every act of aiding and abetting, and all intercourse tending to countenance the traffic in slaves, is made felony by the laws: Therefore be it known,—That all laws and enactments, and ordinances of the commonwealth in relation to the slave trade, will be most rigidly enforced upon every person who may be found guilty of violating them. All persons therefore, are admonished to abstain from aiding or abetting the slave trade, and from all intercourse with persons engaged in that traffic. The officers of the commonwealth, civil and military, and all good citizens are expected, and called upon to support the dignity and authority of the laws, and to assist in enforcing a prompt obedience to them.

Given at Monrovia, this fifth day of June, in the year of our Lord, One Thousand Eight Hundred and Thirty-nine.

THOMAS BUCHANAN, *Governor.*

**BY HIS EXCELLENCY, THOMAS BUCHANAN, GOVERNOR OF LIBERIA.**

Whereas, the time assigned by the provisions of the old constitution, for the election of the civil (elective) officers of the colony, (being the most boisterous and inclement season of our year) has been found extremely inconvenient in preventing speedy and safe communication with the different settlements; and whereas in consequence of the days on which the election has

been hitherto held, happening to fall very frequently so near the first day of September, the commencement of the civil year, as to afford no time to make the necessary previous arrangements for officers to enter upon the duties of their office: Therefore to remedy these inconveniences, Be it known, that hereafter the Polls for the election of officers for the commonwealth will be opened in the different settlements on the first Tuesday in December, and continue open one day and no more. The officers elected will enter upon their office on the first day of January, which will be considered the commencement of the civil year. Until the ensuing election, to be held on the first Tuesday of December next ensuing, the incumbents of offices elective under the new constitution, will continue to hold said offices (unless otherwise removed,) subject to the provisions of the new constitution, together with all the rights, privileges and emoluments legally appertaining to the same.

Given under my hand at Monrovia, this twenty-fourth day of June in the Year of our Lord Eighteen Hundred and Thirty-nine, and of the Colony the Eighteenth.

THOMAS BUCHANAN, *Governor of Liberia.*

*From Africa's Luminary for June.*

**LIBERIA CONFERENCE SEMINARY.**—The semi-annual examination of the Liberia Mission Conference Seminary of the M. E. Church, took place on Monday, the 3d inst. Indisposition prevented our attending, excepting for an hour during the forenoon. From those who were present all day, we learn that the exercises were interesting. The principal, Mr Burton, has persevered thus far through many disadvantages. His own labors have not only been interrupted by several attacks of fever, but the teachers associated with him, have afforded but little service for weeks on account of sickness. The institution prospers, however. Number of pupils at the close of the term, 115. Next term commences the first Monday in July.

**FALSE REPORT.**—We are happy to have it in our power to contradict a report which has been circulated for some weeks past with mischievous ingenuity, that there was war between the colonists and natives at Sinoe, and that several of the former had been killed. It is entirely without foundation, as we know by letters recently received from the acting Gov., J. Brown, Esq., and the Rev. J. W. Roberts, by their families in this town.—*Ib.*

**DEDICATION.**—The recently finished Methodist Episcopal church, situated in Upper Caldwell, was dedicated to Almighty God on Thursday, the 6th inst., yesterday.—*Ib.*

We learn, that from official despatches which His Excellency, Gov. Buchanan, has recently received, the election of councillors for the county of Bassa, has taken place, and that L. Sheridan, W. Davis, John Hanson, and James Moore, Esquires, have been duly elected.—*Ib.*

*From the Same for July.*

**LOSS OF THE SHIP EMPEROR.**—With deep regret we have received information confirming the report which has been in circulation for some time, of the loss of the ship Emperor. She went on shore on the beach near the Cavally River, and was entirely lost, vessel and cargo. We understand that our friend, Capt. Lawlin, contrived to save his specie, and that he is now, with his crew, at the River Cess, and may be expected here daily in the schooner Gil Blas, Capt. Herbert.

**GLORIOUS NEWS!!**—A great and glorious work of grace has commenced among the natives at Heddington. We have been there—seen them bowed at the foot of the cross—heard their strong cry for mercy—witnessed their tears—beheld them turned from “the power of Satan unto God”—and rejoicing in a sense of sins forgiven. No less than twenty-one souls have found peace. Particulars will be given in our next.—*Ib.*

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LETTERS FROM AFRICA.--No. I.

The following is the first of several letters received by the Editor of the Charleston Observer, from Mr. Wilson, Missionary at Cape Palmas. The letters will be read with interest by the friends of Missions, of Colonization and Africa.

FAIR HOPE, CAPE PALMAS, OCT., 1838.

**MY DEAR BROTHER**—In compliance with your request, I have determined to give you some information about the native tribe of Africans among whom we live, and to whose welfare and improvement our labors are more particularly directed.

You will have learned before this, that the people call themselves the Grebo tribe, though they are better known to Europeans as a part of what is called the Fishermen tribe. They inhabit the Southern extremity of what is called on our maps the Grain coast, reaching from Fishertown to the mouth of Cavally river, and confined almost entirely to the sea coast. Three-fourths of their territory is embraced in the colony of “Maryland in Liberia,” though they have reserved certain portions of their land for their own use, and are independant of the government of the colony. The whole tribe is divided into six independent dynasties, and the entire population is estimated to be between 20 and 30,000 inhabitants. The extent of their territory is about 30 miles coast-wise, and varying in width from 5 to 8 miles. On some of our largest maps you will see the names of their chief settlements, viz. Fish town, Rock town, Cape town, (Cape Palmas,) Graway, and Cavally. The last mentioned is the dividing point between the Ivory and the Grain coast. The Grain coast receives its name from the immense quantities of Malaguette pepper which is raised in this part of the country; and the Ivory coast is so denominated from the abundance of ivory which is sold by the natives. The Grain coast extends from Cape Mount (30 miles North of Monrovia) to this place—a distance of 230 miles. There is no very remarkable dissimilarity in the habits and character of the inhabitants of the different parts of this country; but my remarks will be confined chiefly to the Grebo tribe, as I am better acquainted with them than with any others.

In relation to the origin of this people, as well as the time when they formed their first settlement on the sea-coast, it is somewhat difficult to command satisfactory information. The people themselves seem to have felt but little interest in the history of their forefathers, and their traditions are too strongly tinctured with the fabulous to be relied upon.—The Portuguese traders who frequented this part of the coast, more than two centuries ago, speak of a large and powerful community, who were denominated the “Mena people,” (called on modern maps *Mandoo*,) from whom, it is probable, that all the coast people have sprung. They penetrated to the sea-coast in the neighborhood of the Kroo country, and spread themselves along the beach, North and South, to the distance of several hundred miles. The Grebo tribe, evidently appears, from their character and habits, as well as the



similarity of their language, to have sprung from the same race. About the time of their first settlement on this part of the coast, there is some doubt. Probably about two centuries ago. It is said that a Portuguese trader once fixed himself on the site of the town that is now called Harper, with a view of drawing out the natives to trade, who were then quite shy of white men, but was unsuccessful, and soon decamped. The forefathers of the Grebo people, peeped at the white man, but would not venture near enough to trade. This, probably, was previous to the period when vessels from other nations began to frequent the coast. Originally the Grebo people formed but one settlement, and that was constituted of nine men, who were the progenitors of the nine families, which keep themselves distinct even to the present day. As their numbers increased, they found it necessary to spread themselves, and they have formed the settlement above referred to. There is no particular functionary, nor any one community among them, that has any decided ascendancy over the others. They are entirely independent of each other, though they sometimes come together to concert upon matters of general interest. The wars which they have had among themselves have made two parties in feeling, though these are not linked together by any particular bonds.

Each one of these communities has an officer, whom they call their King, in their transactions with foreigners; and another they call the Governor. But these persons have no authority that can properly entitle them to these appellations. They have heard of the Kings of Europe, and they suppose them to be the richest men in the world; and hence they call their most prominent man King, and sometimes Governor. In this, however, they are not uniform; for they are often puzzled to know whether the King or Governor should be uppermost—they sometimes show the utmost deference to the Governor, and comparatively little to their King. They have been influenced to this, perhaps, by hearing that the Governors of European colonies along the coast are the highest in authority, without knowing that they are subject to a higher authority at home. In many cases, there is a furious quarrel to determine, a few hours before hand, who shall be represented as King on board of any vessel that may anchor near their town. Usually they select a stout and good looking man, and he is attired in all the extras of ornament and clothing that can be raked up. Their Government has not one single feature of royalty. So remote is it from that arbitrary despotism which prevails in certain parts of Africa, that it may be regarded as the purest specimen of republicanism to be found in the world. The people govern, and they govern *en masse*! All proceedings, whether legislative, judicial, or executive, are conducted by the people, in a body; and the majority, of course, enact, abolish, suspend, and execute all laws whatever. No offices, whatever, are hereditary, and there is nothing like caste. Kings, Governors, Chiefs, men, women, and children, eat, drink, sleep, and mingle together in the common affairs of life, with as little restraints as the herds of cattle which graze upon their meadows. Kings think it no detraction from their dignity to perform the most irksome drudgery, and to labor side by side, with their poorest subjects, provided there is no one to witness it, who would be likely to deride them for it.

In some respects their government is patriarchal. Each family, in the male line, keeps itself entirely distinct from the others, and there is always one representative head, who is the guardian of the property, and the protector of the rights of the family. When a family becomes too large to transact business without inconvenience, it is divided, and subordinate heads are appointed. These subordinate heads transact all their affairs separately, except in matters of great moment. The head man of each family receives and holds all the money and other property of its different members. He is

responsible, however, for every disbursement from the common stock. He is required to purchase wives for the young men, and is politically responsible to the people at large for the payments of all fines which may be imposed upon the members of his family. However successful any one individual may be, in amassing property, he cheerfully deposits almost the whole of it in the house of the head-man of his family, and seems amply repaid for his toil in having the satisfaction to know that he has contributed largely to the common stock.

The old men who stand at the head of their respective families are much revered; and when they are united in a particular measure, their influence is very considerable, and their decisions are seldom reversed. But there is not, I believe, any thing like a political organization among them.

There are four prominent Officers of State, viz. Bodio (probably buhdeho, "father and mother,") Tihbawah (the drum keeper,) Worabank (the tower's tail,) and Ibadio.—The two first are sacred officers. The Bodio is the protection of the people and the town. His house is of a different shape, and much larger than the generality of the houses. It is something of a pantheon, and is a place of refuge for all culprits who fly to it. If a criminal can enter the house, and lay his hands upon the horns of the great greegree, no one but the Bodio can remove it. In front of the Bodio's house, important oaths are administered; and perjury, under such circumstances, is guilt of the deepest dye. If the Bodio lay his hands upon an individual who is to drink "sassa wood," he goes free. He wears a plain iron ring around his ankle, as the badge of his office, and if that should by any means be removed, or lost, he would lose his office, and be subject to a very heavy fine. He is subjected to a great many singular and silly restraints. He must never sleep out of his own town. The rain must never touch his head, and he is never allowed to sit down except on a monkey skin, which he always carries in his hand. He is restricted from certain kinds of food, and on burial days, he is not allowed to eat any thing at all until the sun is gone down. He can wear only one kind of cloth. If a stranger has a complaint to lodge against any individual in the town, he goes to the Bodio, and makes known his complaint, who calls a town council, and presides at it, but has no power to decide any case without the concurrence of the people. The wife of the Bodio is a person of still more sanctity. Any lewd intercourse with her is always most severely punished. On no consideration whatever would she be allowed to be absent from home one night. If the town burns down, and months elapse before it is rebuilt, she must sleep on the spot, whether the weather be clement or inclement.

The Tihbawah stands at the head of the soldiery, and may be regarded as their judicial head. He is subjected to almost all the restraints to which the Bodio is.

The Worabank is commander in chief in time of war. The manner in which he gets his name (tower tail) is a little singular, but it is in strict accordance with the notions of Africans. Here, as every where else in the world, the post of most danger, is the post of most honor. Hence the rearmost rank in retreat, which is much more common in their warfare, is the place of most danger, and the man who has bravery enough to occupy it, is of course the commander in chief.—His authority is never called out until war is declared, and then he has more power than any other individual in the community. He is subjected to none of the restrictions above mentioned, but eats, drinks, and wears what he pleases.

Ibadio is associated with the Tihbawah, and is something of a civil magistrate among the soldiery in times of peace.

But the most powerful and efficient organization is the body of men who



are called the "soldiery." They constitute the bone and sinew of the body-politic. It embraces the chief part of the young and middle aged of the men. They fight the wars of the people and they repay themselves abundantly for their toil and exposure by their high-handed and exorbitant exactions upon the people, both in times of peace and war. This is an elective body. No one can be admitted to the rank except by paying an initiation fee, which is generally a bullock. They receive a great many presents to prevent rapacity, and they help themselves to much that is not given them. They never take away a man's property, however, without alleging some sort of crime against him, which they are never at a loss to start. The charge of witchcraft is one that they can always bring forward with some degree of plausibility, and the result of the prosecution, if nothing worse, always turns a bullock into the hands of the soldiery. But the people understand their interest, and would prefer to bring voluntary offerings, than to have their property set at the mercy of men who have no mercy.

The institution savors a little of masonry. It entitles its members to special privileges abroad. If a soldier goes into a different community, and finds the soldiery eating or drinking collectively, as frequently occurs, he has a right, *nolens volens*, to take his seat among them, and share with whatever they may have. If this was done by one who did not belong to the institution, he would be severely fined upon his return home. There is no restraint upon this body, powerful as they must necessarily be, but their own interest. As it is constituted by nearly an equal representation from each family, and as all fines imposed upon individuals must be paid out of the family stock, they would naturally restrain each other, and prevent as much lawless aggression as possible. They do not often oppose themselves to the influence of the old men, and I am not aware that they ever reverse their decisions. But the old men are careful not to infringe upon the prerogatives of the soldiery. They enforce all decisions that are passed by the people in a collective capacity. If any one refuses to pay a fine that may be imposed, it is only necessary to report the case to the soldiery, and they are always glad of an opportunity to interfere, for besides collecting the money, they always indemnify themselves abundantly for their pains. In times of war, they may seize and kill whosoever cattle they may choose, and the owner must not demur. If he charges the soldiery with stealing, they employ the following test for their acquittal: the accused is taken to the water side, and an open basket is provided. He is told that if the basket holds water, the soldiers are guilty, but if it runs out, it proves his charge to be a false accusation, and he is fined three-fold for his audacity. The mode of trial is well-known, and very few are silly enough to expose themselves to such a snare.

They have no magistrates and all cases of dispute are brought before the people in assembled capacity for adjudication. They have no written laws, and such as they have, are made *viva voce*. They never inflict capital punishment, and there are no respects in which they can properly be considered a bloody-minded people. Banishment is the highest penalty ever enforced. Almost every trespass is punished by fine; and that is regulated not so much by the nature of the offence as by the ability of the delinquent to pay. For stealing, they are required to restore two, three, and sometimes four-fold.

Their belief in witchcraft is a fertile source of occupation, and is the most disgraceful charge that can be alleged against one. They have several modes of trial by ordeal. A very common one is to dip the hand into boiling oil. If it can be submerged into the oil and taken out without injury, the individual of course is guiltless, and so vice versa. But another that is

more serious, and I believe almost universal on the Western Coast of Africa, is the trial by "sasa wood," (called in the vicinity of Sierra Leone and elsewhere the "red wood,") and is regarded as an infallible and sovereign means of detecting witchcraft. The bark of the tree is procured, and from it a strong decoction is prepared, which the accused is required to drink.—If he throws it up he is innocent.—But if the stomach is unable to disgorge itself, death is sure to ensue, and the person, of course, guilty of a great crime. The quantity of the decoction which is sometimes administered, is of itself sufficient to destroy life, though it possessed no ingredient of poison. Death, occasioned by it, is very violent. When there are decisive evidences of approaching dissolution, no maltreatment whatever is considered too severe, and the person often expires under the most brutal severity. And after he expires, the corpse is dragged all over the town, and he finds a resting place for his mortal remains among others who have fallen by the same ignominious cause.

This trial by "sasa wood" is always voluntary on the part of the accused; he is not compelled to drink it, but death is preferable to the suspicion of witchcraft; and many, I have no doubt, drink it in the confident assurance that it can do them no harm, who sacrifice their lives thereby. I have seen persons far gone under its influence recovered by the use of a powerful emetic. It generally proves more fatal to the aged and infirm; and, perhaps, one-third of those who drink it, die. If an individual drinks it with impunity, his character comes forth like gold well tried; and the same person is seldom subjected to it more than once.

The will of the people is the law of the land, and no man can prosper who does not conciliate public opinion. If he is more successful than the rest of his townsmen in accumulating property, he becomes the subject of jealousy, and he lifts his head above the common level, only to be brought down.—Some charge or other is preferred against him. He has grown too saucy—he has defrauded the people—he is guilty of witchcraft—or something of the kind is got up and used as a pretext for confiscating his property, and in the course of a few hours he is reduced from affluence to the most abject poverty. So liable are they to palavers of this kind, that an opulent man never thinks of keeping all of his money at the same place, and seldom lets it be known how much property he has. This want of protection would naturally seem to be a great drawback to industry. But with Africans it is not so. They scarcely know the meaning of discouragement or despondency. If the whole of the property of an individual is swept away in one hour by fire or by the violence of a mob, he sets to work immediately, and in good glee, to repair his loss. Indeed I have never known but one native who ever gave way to the evil of despondency, and that case was only temporary. Enterprising men sometimes see the whole of their property swept away three or four times in their lives, without manifesting the least dejection or relaxing their efforts to gain a new fortune. Banishment for life is seldom ever enforced, and then only for wilful and aggravated murder. Accidental murder is punished by fine and by temporary banishment. When they feel a disposition to provoke their neighbors, they generally seize some of their people and put them in stocks, or fasten them in the roof of a house and smoke them with pepper. Sometimes they fill their eyes, nose, and mouth, with pepper. They never enter into hostilities precipitately, for they firmly believe that God will not prosper them in an unfair cause, and they always consult their oracles.

Their international laws are equitable and wise. Their families are so much interwoven, and their marriages as so constant, that the interest of any one community requires that they deal with others as they would wish

to be dealt with; and they have too many mutual drawbacks and checks upon each other to allow of any high-handed or unjust procedure. Litigated points are frequently referred to the arbitrations of a third party. All of their treaties are held sacred. They have several ways of ratifying them. The most common is the following:—the parties concerned are required each to take a mouthful of water from the same vessel, and to squirt it out in the presence of witnesses, at the same time calling upon God, the devil, and the town, to bear witness. They have another that is employed on more extraordinary occasions, particularly when a league of amity is to be established for the first time. An incision is made upon the back of the hands of persons belonging to the two parties with the same knife. By this means their blood is mingled, and they become one people. Treaties thus ratified are as inviolable as any in the world, and may be relied upon with implicit confidence.

Yours truly, &c.

#### THE OBLIGATIONS OF THE WORLD TO THE BIBLE.

This is the title of a work, containing a series of lectures to young men, by Gardiner Spring, D. D., pastor of the Brick Presbyterian Church of New York.

These lectures have all the characteristic excellencies of their accomplished author. Their leading aim is, to exhibit the indebtedness of mankind to the influences of the Bible. Many of the topics, though trite in themselves, are invested with fresh charms, by the originality, force and enthusiasm of thought with which they are discussed.

We have space at this time for only an extract. The author, after giving a brief history of slavery as it existed under the Hebrews, and still existed at the promulgation of Christianity, has the following remarks, which commend themselves to every dispassionate mind. Let the accusing, impatient Abolitionist, read and take from them a lesson of Christian charity.

“Such was the condition of slavery in pagan lands. Such was essentially its condition when God called Abram from an idolatrous country, to make him the founder of the Hebrew State. Such was its condition when God gave the moral and civil law to Moses on Sinai and in the wilderness. Such was its condition when Nehemiah, the Hebrew reformer, a man of no common integrity and boldness, roused the minds of that degenerate community to a conviction of their violated obligations. Such was its condition when the Saviour descended as the great Teacher of men, and when his Apostles so faithfully and fearlessly published and enforced the great truths and duties of the Christian dispensation. Such was its condition during all the progressive revelations which God gave to men down to the period when the sacred canon was completed. Slavery most certainly had existed, and still existed in its worst forms, and with all its most fearful and appalling attendants and consequences. It existed extensively among the Jews, even down to the days of the Apostles. Tacitus mentions that there were 20,000 slaves in the army of Simon when Vespasian was marching against Jerusalem.

“Here then, in view of these plain and affecting facts, we propose a grave question. How did the Scriptures treat this solemn subject? What is the course which Moses and the Prophets, Christ and the Apostles, pursued in relation to this deeply interesting matter?

“It is not difficult to conceive of a course which they *might*, and in the



judgment of some, perhaps, *ought* to have adopted. They might have reasoned thus—Slavery is wrong. No man, no set of men, have a right to deprive another of his personal liberty. The obligation of service at the discretion of another is void. Without the contract, or consent, or crime of the servant, such an obligation is, in all cases, sinful. All men are born equally free and independent, and have the same right to their freedom which they have to property, or life. In all its feature, the whole system of slavery is utterly at war with the law of nature and the law of God. Justice and humanity shrink from it. It is unjust in the same sense and for the same reason, as it is to rob, to steal, or to murder. It destroys the lives, depraves the morals, corrupts the purity, and ruins the souls of men. It discourages industry, makes a mock of the marriage vow, shuts out the light of religious truth from more than one-half of mankind, and reduces them to a degradation below the dignity and responsibility of intellectual and immortal beings. It is an evil, therefore, that may not be endured. The owners of slaves must every where be denounced as wicked men. They must be held up as the objects of public censure and obloquy. They are giants of cruelty and crime. They are men-stealers, robbers, pirates, and may no more have a place in the Church of God on the earth, than they can be admitted into the kingdom of heaven. The system of which they are the abettors must be put down. No matter by what revolutions in Church or State; no matter by what agitations, or insurrections: it must be put down. It is a sin, and cannot be abolished too soon. Duty is ours—events are God's. No matter how disastrous the consequences of arresting it, be they what they may!

“Such a course as this, I say, the Bible *might* have recommended. And why did it not recommend such a course? It was not from inadvertence, because it frequently adverted to the subject. It must have been from design. The evils of slavery were under the eye of the Sacred writers, and met them every where. They were wise and good men, and under the plenary inspiration of the Holy Ghost. They were divinely instructed in the best method of fulfilling their great commission, and of carrying the designs of it into execution. The great Author of the Bible exercised his wisdom in this feature of his revelation as well as in every other. Nor can it be doubted by any, except those who would invalidate all confidence in his word, that he has selected the best method of instructing the world upon this important subject. There was in the nature of things, *but one best method*; and that method was not only known to God, but he was under a moral necessity of adopting it. Those who find fault with the instructions of the Bible in relation to slavery, directly arraign the rectitude, goodness, and wisdom of Him who does all things after the counsel of His own will. Nor may it be supposed there was any want of sensibility in the sacred writers to the deplorable state of the slave population. Nor did they want firmness and energy of character, but were every where bold, determined, and steady to their purpose. They were never rash, but never fearful of exposing themselves to the swelling, menacing tide of the corrupt propensities and passions of men, nor hesitated to do all that they could for truth and right, for Religion and virtue, for order and happiness, and for the protection of the oppressed, however formidable the opposition they met with, however great the sacrifices, or however imminent the danger. The reason why they did not pursue the course to which we have referred, must have been that it was not the true and right course. It was neither right in itself, nor best for the master or the slave, for the Church or the world.

“What then *was* the course which the Bible pursued? In giving this book to mankind, its wise and benevolent Author undertook the work of a

great reformer. His object was to benefit the world, and subdue it ultimately by himself, by setting in motion a series of moral influences, that were silently to operate for good among the nations, and gradually to renew the face of the earth. His plans were vast and magnificent, and would not be accomplished in a day. Nor did he fail to count the cost of the enterprise. If there were evils in human society, he modified and mitigated them, because to have done more, would in the end have been to accomplish less. If there were existing institutions, long and deeply imbedded in the frame of human society, the abuse of which could not but be deplored, he so regulated the institutions themselves, as to sever them from their abuses, while he breathed into all his moral instructions and government, a spirit that should finally eradicate all evil, and fill the earth with holiness and salvation."

*From the Presbyterian.*

ENCOURAGING SIGNS FOR COLONIZATION.—The Abolitionists are never weary of citing English philanthropists against our enterprise; and it cannot be denied that for this there is some colorable pretext. During the earlier years of the American Colonization Society, it received the hearty approbation of those great men in the mother country who had been laboring to abolish the slave trade. But when the fanatical calumnies of Garrison and his imitators had shaken the confidence of some in the Colonization scheme, there were special and private means used to poison the minds of leading Anti-Slavery men in great Britain: this is believed to be particularly true of Mr. Clarkson and the sainted Wilberforce. Distant from the sources of information, ignorant of our complicated system, and naturally beguiled by a sameness of the title, the English Abolitionists espoused the cause of their namesakes in America. It would be easy to show that they are as unlike as the serpent and the dove.

Even in England, however, leading philanthropists are opening their eyes to the truth, that if they had driven more slowly, they would have journeyed more safely: and that much of the fury of the onset, led by such zealots as Thompson, has rebounded to the detriment of their own cause. No one acquainted with the history of the African question can be ignorant of the position occupied by Mr. Buxton. The friend of Wilberforce, he has for years been in the van of the sober English Abolitionists. He has recently published another work on the African slave trade. In this he has fully established the fact, that this guilty traffic, instead of being on the wane, is expanding with wider malignity, and blacker horror than ever. From his statistics it would appear, that the annual loss to Africa by the slave trade, is *four hundred and seventy-five thousand souls!* This is beyond expression dreadful. But that which we regard as a favorable sign for Colonization is the inference which Mr. Buxton draws from these facts. This deduction, it will at once be seen, is no other than the fundamental and characteristic doctrine of the American Colonization Society. I quote the following paragraph from the *Record* newspaper, of London, for April 25th, 1839:

"It further appears from this publication, that Mr. Buxton has given up all hope of arresting the progress of the evil by inducing the European powers and American Government to declare the traffic piracy, or by any such means. In the first place, past experience has satisfied him that some of them never will do it—at least in the present age: and secondly, he is persuaded that if this utopian hope were realized, the end gained [probably an error of press for aimed at] would not be accomplished." *"He turns from these expedients with despair, to propose efforts for the civilization of Africa, and the introduction into it of the Christian faith."*

Why this is just what the American Colonization Society has been aiming at for the last twenty years! This is just the opinion, in the carrying out of which we have had to bear the rebuke of all the leaders of Abolition in Britain; and how far even the amenities of friendship and the decorum of hospitality have, in certain instances, been violated by the zeal of opposition, we leave to be witnessed by such travellers as Mr. Breckinridge, Dr. Sprague, and Dr. Bethune. This conclusion of Mr. Buxton's is precisely what was arrived at many years since by Finley and Caldwell, and which is daily defended by the eloquence of Gurley. For they have said, and reiterated, that the whole British navy would not be competent to blockade the Western Coast, or prevent the atrocities of the Middle Passage, but that this might be accomplished by encircling the coast with a chain of Christian colonies. God grant that true philanthropists, at home and abroad, may be brought to see alike the duty of giving civilization and religion to wretched Africa!

AUGUSTINUS.

**SUCCESS OF MISSIONS IN AFRICA.**—The French Missionaries in the South of Africa can hardly satisfy the religious wants which everywhere appear around them. An extensive revival has begun among the Bassantos. The Gospels of Mark and John have been translated into the language of the natives, and several thousand copies have been published.

Forty-eight converts among the Bassantos have been added to the church, and forty-six children baptized. Besides these, 269 persons are receiving special instruction preparatory to being admitted to the holy supper. The chapels are filled. Two new churches have been erected by the natives spontaneously.—*Boston Recorder*.

A colored man by the name of Samuel Benedict, at Monrovia, in Liberia, (Africa,) is an honor to his race, and his example will do much for Colonization. He was a slave in Savannah, but his excellent qualities marked him as above his race. He is self-taught, has established a settlement, founded a lyceum, and is planting sugar and coffee with great success. He writes out for law books of our country, as he does not altogether approve of adhering too religiously to Blackstone and English laws.—*Southern paper*.

### CONTRIBUTIONS:

*To the American Colonization Society, from August 10 to Sept. 10, 1839.*

#### *Collections and Donations.*

Alexandria, D. C.—Christ Church, Rev. C. B. Dana	- - -	\$25 00
Donation from Mrs. Blackburn, Jefferson Co., Va. (thro' Rev. C. B. Dana)	- - -	5 00
Augusta, Ga.—Donation from Robert Campbell, Esq.	- - -	50 00
Abingdon, Va.—Methodist Episcopal Church, by Rev. T. K. Cartlett	- - -	11 00
Albemarle Co., Va.—From John Pilson \$5, less \$2 for Liberia Herald	- - -	3 00
Connecticut.—By Mr. Elliott Cresson	- - -	350 00
Delaware.—By J. B. M. Letournau	- - -	14 29
Dauphin Co., Pa.—Through the Rev. James R. Sharon—Derry Congregation, of which Mr. S. is pastor, \$20; Hanover Congregation, Rev. J. Snodgrass, pastor, \$8 29; Rev. J. Snodgrass's donation, \$6 71; Oakdale Debating Society, W. Simonton, Treasurer, \$5 55	- - -	40 55
Fairfield, Ct.—By the Rev. Dr. Hewit, Congregational Church, \$30 of which to constitute the pastor, Rev. L. H. Atwater, a life member, \$45 67; from Hon. Roger M. Sherman, to constitute him a life member, \$30	- - -	75 67



Fairfield, N. J.—Fourth of July Collection, by Rev. E. Osborn	10 00
Hinesburg, Vt.—Rev. Daniel Goodyear	10 00
Leesburg, Va.—Methodist Episcopal Church, Rev. S. G. Roszel	12 00
Maine.—By Captain George Barker, Agent	99 00
Massachusetts.—By Dr. J. Warren	41 00
New Orleans.—Donation from a Gentleman, through Messrs. Gales & Seaton	80 00
Newark, O.—Presbyterian Church, by the Rev. William Wylie	20 00
Wilmington, D.—John Randall, Esq., on acct. of Ship (omitted in June ack.)	50 00

*Auxiliary Societies.*

New York State Colonization Society, by the Rev. I. N. Wyckoff, Cor. Sec.	165 00
By the Rev. C. Cummings, Agent, to constitute the following Gentlemen life members: Rev. Robert H. Wallace of Little Britain, Orange Co., by Ladies of his congregation, \$30; Rev. E. Price, Wappinger's Creek, Dutchess Co., by a collection in his church, \$30; Rev. Francis M. Kip, First Reformed Dutch church, Fishkill, by Ladies of his congregation, \$32 12; Rev. C. Vancleef, Dutch church, New Hackensack, Dutchess Co., by Ladies of his congregation, \$30; Benjamin Everett, Esq., New Hackensack, donation by him, \$30; Collections in Dutchess and Orange Cos., \$182 54	334 66
By Willard Welton, Esq., Agent, from thirty-three individuals in the towns of Hamilton, Cazenovia and Sherburne	105 00
New York City Colonization Society, by the Rev. Dr. Proudfit, Secretary, on account of purchase of Ship	500 00
Ohio State Colonization Society, from Xenia, by James Gowdy, Treasurer Greene Co. Auxiliary Society, viz. Female Colonization Society, Xenia and vicinity, \$75; Greene Co. Society, including Fourth of July collections in Rev. H. McMillan's congregation, \$20; Rev. S. Heron's congregation, \$4 12½; Rev. Mr. Young's congregation, \$4 60; Rev. J. R. Bonner's congregation, \$4 12½—\$96 75	171 75
Talmadge, Ohio, Colonization Society, by D. Upson, Treasurer	50 50
Wilmington, Delaware, Colonization Society, through J. B. M. Letournau	30 50
Zanesville and Putnam, Ohio, Colonization Society, by H. Safford, Secretary	293 66

*Legacy.*

Paris, N. Y.—From the estate of the late Nathan Greene, by C. W. Allen, jr., through S. Stocking, Esq., Utica,	67 18
	<hr/> \$2,614 76

*Collections and Donations received by Rev. R. R. Gurley, in his tour to the West, (not before acknowledged.)*

Wheeling, Va.—Colonization Society	\$25 00
Licking, Ohio.—Colonization Society	5 00
Ohio Colonization Society.—From Mr. Whiting and Mr. Huntington	4 74
Greene County, Ohio.—Colonization Society, James Gowdy, Treasurer	5 00
Hamilton County, Ohio.—Colonization Society, E. Robbins, Treasurer	35 00
Louisville, Ky.—Colonization Society, S. Casseday, Treasurer	100 00
Vicksburg, Miss.—From Rev. W. Winans	5 50
Near Port Gibson, Miss.—Donation from Wm. Young, Esq.	50 00
Baton Rouge, La.—Donation from F. D. Conrad, Esq.	65 00
New Orleans.—From Wm. M. Curtis, a note payable on the 1st of May, 1840, Capt. Montgomery, of Steamboat New Albany, passage from Natchez to Vicksburg given	100 00
St. Louis, Mo.—Donations by the citizens (also a gold ring \$1)	987 86
Alton, Ill.—Donations by the citizens	150 00
Do. Do. from two daughters of Hon. Cyrus Edwards	6 00
Stage fare from St. Louis to Springfield, given by Mr. Mills, proprietor	9 00
Received from Porter Clay, Esq., collections by him	250 00
Ottawa, Ill.—Collections	11 37
Chicago, Ill.—Collections	80 02
Detroit, Mich.—From Rev. Mr. Fitch	5 00

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\$1,904 50

NOTE 1.—The \$1500 received from the Hamilton County Society, Ohio, in part of the \$2000 there subscribed, and the \$1500 acknowledged from Louisville, in part of

more than \$3000 subscribed there, as well as several other items received from the West, should have been credited to the efforts of Mr. Gurley.

NOTE 2.—In our number for July, \$167 is acknowledged through Mr. Gurley from Natchez. It should have been thus: From Vicksburg (mostly in Methodist church) \$160; from Rev. Wm. Winans (balance reported but not in former remittance) \$5 50; amount received for jewelry given by Miss M. Dixon \$2; donation by Margaretta Foley \$5,—\$172 50.

*To the Pennsylvania Colonization Society, during July and August, 1839.*

Wilmington, Del.—Mrs. Susan Bouldin \$10, Mrs. Martha Shields \$10 for promoting education in Africa under Baptist denomination	\$20 00
Central Presbyterian Church, Philadelphia—Annual subscriptions, per General Agent, Alexander Henry \$50, F. N. Buck \$25, James Field \$25, Mrs. A. Henry \$5, Mrs. M. B. Hope \$5, Mrs. S. Humphreys \$5, Mrs. T. S. Richards \$5, Mrs. Harbeson \$5, Miss Bevan \$5, C. Cornelius \$5, Mrs. Sparks \$5, Robert Johnson \$5, Miss Gaw \$2, Miss McDaniels \$1, Mrs. Harned \$1, Mrs. Gowell \$1, Miss S. Stockley \$1, Miss Christie \$1	152 00
Central Church, Philadelphia.—Donations, per General Agent, in part, F. V. King \$20, R. B. Potter \$20, Bevan & Humphreys \$50, J. V. Cowell \$10, R. S. Barnes \$5, Cash \$5, Samuel A. Lewis \$10, A. J. Miller \$10, E. Coolidge \$5, Samuel Parker \$10, William S. Torr \$20, James May \$5, Mrs. Lawler \$5, Cash \$2, Mrs. Spencer \$5, Mrs. Freeman \$2, Mrs. Lipman \$1	185 00
Tenth Presbyterian Church, Philadelphia.—Per General Agent, Paul T. Jones \$50, Samuel Hildeburn \$50, Hugh Elliott \$10, W. Shippen \$20, D. Winebrenner \$5, Cash by Collection \$115	250 00
Second Presbyterian Church, Philadelphia.—Collection by General Agent	71 16
Sixth Presbyterian Church, Philadelphia.—Rev. J. H. Jones, pastor	50 00
Baptist Church, Spruce street.—Rev. Dr. Babcock	45 00
Also, books and agricultural implements, valued at	40 00
Gettysburg and Hill Congregations.—Collection per Rev. C. G. McLean	12 00
Pittsburg Ladies Colonization Society.—Per Mrs. Wade	120 25
Fairview, Erie Co., Pa.—Collection per Rev. J. Eaton	8 00
Danville, Pa.—Presbyterian Church, Collection per Rev. D. M. Holliday	76 00
Wilksbarre, Pa.—Collection per G. W. Woodward	41 00
Northumberland.—Unitarian Church, Collection for Bibles and Testaments for schools in Liberia	13 50
Huntingdon, Pa.—Presbyterian Church, Collection per General Agent	40 00
Lewistown, Pa. Do do do do do	21 00
West Kishacogwillas.—W. Wilson \$5, J. Wilson \$5, Rev. M. Floyd \$2, Cash \$4, R. Hope \$10, per General Agent	26 00
East Kishacogwillas.—Collection, Rev. J. Moore, pastor	40 00
Reformed Dutch Church, Philadelphia.—Per General Agent, Arch. Campbell \$10, Hugh Campbell \$10, Wells & Dunlap \$10, Mrs. Kendall, an. sub. \$5, Cash \$5, Mr. Martin \$2, J. Struthers \$5	47 00
Philadelphia.—James Bayard \$10, Benjamin Coates, an. sub. \$10, Cash \$2, Cash \$20, Capt. Sherman \$5, W. N. \$5, James Bruen \$25, an. sub., William Miller \$5, David Pidgeon, Collector, \$131	213 00
Germantown.—Presbyterian Church, Collection, Rev. Dr. Neale, pastor	8 00
Brooklyn.—Mrs. and Miss Van Sinderen	10 00
St. John's Church, Philadelphia.—Rev. Dr. Boyd, pastor	13 70
Crawford Co. Colonization Society, on account of Saluda, per J. P. Davis,	10 00
Washington County Colonization Society.—D. Moore, Treasurer, Cash \$5, Robert Patterson, second instalment, \$5, Dr. McConaughy, second instalment, \$5, Dr. S. Murdock, second instalment, \$5, Daniel Houston, fifth instalment, \$25, Thomas M. T. McKenron, second instalment, \$5	50 00
British African Colonization Society	752 71
Upper Octorara Church, Chester Co., Pa.—One box Clothing, valued at	150 00
	<b>\$2,513 32</b>

*Receipts for the Colonization Herald.*

E. Banks \$3 50, John Evans \$4, Mrs. Spangler \$5, Robert Elder \$4, J. Peacock \$1, E. Kroll \$1, W. Cowen \$5, John C. Lefever \$2, Catharine M. Steele \$2, Martha M. Leaman \$2, Joseph Lefever 87 cents, Paul T. Jones \$2, Michael Baker \$2, E. K. Webster \$2, Miss Trevor \$2, J. F. Nidelet \$1, S. Aaron \$3, J. Piggott \$2, J. Snodgrass \$3, James Sheppard \$4, Professor Jacobs \$3 50, T. Jones \$2 20, E. Thornbury \$2, A. Graydon \$2 50, D. R. Templeton \$3, P. J. Connelly \$1, David Dincock \$5, Reuben Winget \$1, P. Gaylord \$2, Andrew McClester \$2, G. W. Woodward \$5, Mr. Dorrance \$2, Clayton Monroe \$1,	83 57
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